1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

764 away, or when fear of a contagious disease makes it seem wiser to burn the bedclothes.

764 787 Formerly it was a common practice to call in a *machi* or some special practitioner to perform a kind of autopsy in order to determine the cause of death.[17] Although this custom is no longer widespread, a simple rite of divination still prevails. As soon as death has taken place, two dishes of parched wheat, carefully smoothed over, are put at either side of the head. Before sunrise next morning they are closely examined. If they show impressions of feet, or if the corpse's head has inclined sharply to one side or the other, it is supposed to mean that another death will soon occur in the neighborhood.

764 Burial is delayed for several days so that all who have been notified of the event may gather at the home of the deceased. Meanwhile, there is much feasting and drinking, with symbolic participation by the corpse. Preparations for interment are made as soon as relatives and friends have had time to assemble. The body is enclosed either in a conventional coffin or in an old-fashioned "canoe" made by bisecting a stout tree trunk lengthwise. Each half is then hollowed out, the body is put into the lower half, and the upper segment is fitted over it and tied on as a lid. Food, wine, tools, and offerings contributed by friends and acquaintances are placed inside.

On the day of the funeral the coffin and all associated gear are placed outdoors. Two pairs of orators, known as *weupins*, [537] representing the dead person's matrilineal and patrilineal connections, then deliver lengthy eulogies, during which they recite the life story of the departed one, call to mind his ancestry, dwell on his fine character, and make public his expressed wishes for the disposal of his property. There is much wailing by rela- ●[765] tives, sometimes augmented by professional mourners. Araucanian men as well as women are expected to grieve by weeping, and mournful blasts are emitted on the *trutruka*.

[17] According to Edwards (1929, p. 49) the personage who performs this office is called *cupolave*, but Smith (1855, p. 236) stated that *machis* make autopsies. A lengthy account of such a ceremony that took place in 1892 is given in Latcham (1909, pp. 365–70).

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

764 blood specimens or of the gall bladder of the dead person, the human or supernatural agent that caused the death; extracting the viscera and smoking the body on a frame with a fire of the sacred *Drimys winteri* wood, which gives dense fumes; keeping the body on this frame or on a bier for a considerable time, even 2, 3, or more months until everything—coffin, chicha, food, gifts—could be gotten ready for the burial; visiting by relatives and friends who brought gifts, including chicha, drank toasts to the dead, and placed the gifts around the body; making of chicha libations and lustrations; much feasting and chicha drinking by relatives and friends; and washing the body and dressing it in new clothes.

Each family or lineage had its own burial ground near the dwelling, in a grove or on a hill, to which the body was carried in procession, on a stretcher or in the coffin. The coffin, at least for prominent men, was ordinarily a log hewn hollow in dugout-canoe shape, covered with a similar inverted dugout or heavy planking; in more recent times, a plank box. Burial, in modern times in a dug grave, was formerly as a rule on the surface. Adornments and belongings, according to the sex of the deceased, were deposited in and/or around the coffin, and it was covered with a mound of earth or rocks. An alternative method, reported by González de Nájera (1889, p. 50) for caciques, was to place the covered dugout coffin up from the ground, wedged in trees or resting on heavy forked posts.

[782] Since as early at least as the second half of the 18th century (Carvallo i Goyeneche, 1876, p. 140; McClafferty, 1932, pp. 47-48), horses were killed over the grave of a man, and, at least for more prominent men, a horse skin was hung up at the grave over a transverse pole resting on two forked poles (fig. 79, from Smith, 1855, p. 172), and a lance with an attached banderole implanted upright in the ground. In the *Huilliche* country, graves were sometimes surrounded with a sort of fence made of roughly hewn boards (fig. 80) and posts crudely carved in human form were set up (pl. 153, *top, left*) (Smith, 1855, p. 309; Moesbach, 1936, p. 405).

There is no ethnological or archeological evidence of cremation of corpses, apart from the practice of burning the bodies of warriors killed in battle far from home and of transporting the ashes back for burial (Rosales, 1877–78, 1:163). There is archeological evidence of both cist and urn burial in *Mapuche-Huilliche* territory (Latcham, 1915 b, pp. 211–12, 235; 1922 b, pp. 765–66; 1928 b, pp. 206–7, figs. 5–6), but no historic record of such burial among the *Mapuche-Huilliche*.

[785] In some cases simple anniversary rites occurred. It was not permissible to mention the name of a deceased person. (For fuller details on burial customs, cf. Latcham, 1915 b, pp. 272–300.)

774 **Concept of soul and future life.**—The human soul or spirit was called pellū (pallī, pulli), am, alwe, loliñ, aiwiñ. Such differences of meaning

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

764 Saiko had seen several grave markers, figurines cut out of wood, in old Araucanian cemeteries. They were approximately 30 inches high, and reminded him of pictures he had seen of Easter Island and other Polynesian island wood carvings.

766 Formerly, there was no exterior sign of mourning, but families grieved to the extent that they moved to another locality and lived there until their grief was no longer keenly felt. Today the Argentine custom of wearing a black band on the upper part of the sleeve is followed. Women sometimes also wear a black belt and black shawl.

775 There is a belief in life after death. The Araucanian word for the spirit of the dead is alwə; for life after death, ka mapu (other world).

GOVERNMENT

THE CACIQUE AND THE POLITICAL UNIT

622 623 In the early days, the management of government was in the control of the cacique (loŋko). At times he was assisted by men known as inka or kellu, among them the captain and sergeant of the ŋillatun. His advisory body consisted of men of families who owned considerable property; such men, known as ül'men, were summoned for consultation at the will of the cacique. In Huechulafquen, where Kolupan was reared, Takumai was the kellu; ül'men there were of the families known as Takuman and Paillakaye.

621 A cacique's jurisdiction extended over a lofche, a group of 20 to 60 families that recognized him as their cacique and that, when spoken of, were designated by his name. "The Argentines call these groups tribes. They fabricated that word," said Kolupan. "We call these lofche. The only lofche of importance today—that is, one that can deal with the Argentine Government as an equal—is the Namunkurá of Collón Curá. Old people that gave the other lofche importance have all died. No informants knew the meaning of the words kuga and elpa mentioned in Cooper's sources (1946, pp. 722-723). I am inclined to believe that the words had their origin in the Quechua language and mean the same as lofche and do not indicate a clan or gens (cf. Revista Chilena de Historia y Geografía, vol. 10, pp. 154-155, 1914, and Hilger, 1954, pp. 38-40).

Within a lofche groups of families were related by ties of kinship. Names of groups, influential over the years, in the order of their importance were Namunkurá, Kolunkura, Kallfükura, Katrükura, Katrial, Panüwal, Pañünau, Meliñamku, Liŋkoan, Pañüfilu, and Kayún; important, but less influential ones were Treolil, Kolupan, Kintoman, Cheokipan, and Mañke.

12: Faron E-4, 5 (1952-1954) 1964
SG4 Araucanians SG4
Mapuche

reservation system. It manifests a localism absent in prereservation days. It reflects a change in the structure of the ritual congregation and the relationship between ritual participation and the system of matrilateral marriage. Notions of morality have not themselves changed markedly, but larger and more heterogeneous groups have become integrated into what is today a more extensive moral community. These constitute the ritual congregations.

There are several, rather ill-defined locations considered as the resting places of the dead. Undoubtedly, there has been some Christian influence in regard to the designation and description of these places. For example, *kutralmapu*, literally "fireland" (*tierra del fuego*) is sometimes said to be the place first visited by the dead, on their journey to *nomelafken* or *wenumapu* (traditional resting places of the dead). But so many Mapuche are quite obviously uncertain about the nature of *kutralmapu* that it emerges as an alien construct with relation to their other beliefs. Most Mapuche have heard of Heaven, Hell, Sin, Satan, Eternal Damnation, Eternal Reward, etc., but there are only a handful who have even an acceptable notion of what these concepts mean to the Christians who spread such words among them. These words, then, seem to be no more than words expressive of concepts which are foreign to the Mapuche but which are employed under certain conditions to translate Mapuche beliefs into Chilean vernacular.

Nomelafken, or *wenumapu* (used mostly in the eastern sector of Mapucheland), is the final resting place of the dead. Upon death, the term for soul (*am*) is dropped and either *pellu* or *alwe* is used. *Pellu* is generally used in association with the spirit during the period between physical demise and burial in the cemetery, during the wake, the removal of the corpse to its place of exhibition (temporary burial), and the four days after final (secondary) interment. After final burial, if the people are satisfied that the spirit has begun its journey to the resting place of the dead, the term for soul might change to *alwe* (wandering spirit). When a great measure of finality is noted, further terminological change takes place, and the departed spirit is subsumed within the collective *pu am*, *pu laku*, or the even more generalized *kuifiche*. There it should remain. These terminologi-